

Analisa

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**RESEARCH PRODUCTIVITY FACTORS IN THE GOVERNMENT INSTITUTIONS
(STUDY IN THE OFFICE OF RESEARCH AND DEVELOPMENT AND TRAINING,
MINISTRY OF RELIGIOUS AFFAIRS OF INDONESIA)**

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INTRODUCTION FROM THE EDITORIAL BOARDS

Analisa Journal of Social Science and Religion released a new edition vol.2.no.1.2017. This is the third edition published in English since its beginning in 2016. This volume released in the mid of various activities and the hectic schedule in the office. However, this edition is published as scheduled. Many people have contributed in this edition so that publication process of the journal is managed smoothly. The month of June in which this journal on the process of publishing is a month when Muslim people around the world celebrated the Ied Fitri, therefore we would also congratulate to all Muslim fellows to have happy and blessing day on that occasion.

This volume consistently issues eight articles consisting some topics related to Analisa scopes as follows; religious education, religious life, and religious text. Those articles are written by authors from different countries including Indonesia, Australia, India, and Greece. Three articles concern on the education, one article focuses on the life of Hindu people. Furthermore, three articles discuss about text and heritage, and the last article explores on the evaluation of research management.

The volume is opened with an article written by Muhammad Ulil Absor and Iwu Utomo entitled “Pattern and Determinant of Successful School to Work Transition of Young People in Islamic Developing Countries: Evidence from Egypt, Jordan and Bangladesh.” This article talks about the effects of conservative culture to the success of school to work-transition for young generation in three different countries namely Egypt, Jordan and Bangladesh. This study found that female youth treated differently comparing to the male youth during the school-work transition. This is due to the conservative culture that affect to such treatment. Male youth received positive treatment, on the other hand female youth gained negative transitions.

The second article is about how Japanese moral education can be a model for enhancing Indonesian education especially on improving character education in schools. This paper is written by Mahfud Junaidi and Fatah Syukur based on the field study and library research. This study mentions that moral education in Japan aims to make young people adapt to the society and make them independent and competent in making decision on their own. This moral education has been applied in schools, family, community as well since these three places have interconnected each other.

The third article is written by Umi Muzayanah. It discussed about “The Role of the Islamic education subject and local tradition in strengthening nationalism of the border society. She explores more three materials of the Islamic education subject that can be used to reinforce nationalism namely tolerance, democracy, unity and harmony. Besides these three aspects, there is a local tradition called *saprahan* that plays on strengthening the nationalism of people living in the border area.

Zainal Abidin Eko and Kustini wrote an article concerning on the life of Balinese Hindu people settling in Cimahi West Java Indonesia. They lived in the society with Muslim as the majority. In this area, they have successfully adapted to the society and performed flexibility in practicing Hindu doctrine and Hindu rituals. This study is a result of their field research and documentary research.

The next article is written by Tauseef Ahmad Paray. It examines four main books on the topic of democracy and democratization in the Muslim world especially in South and South East Asian countries namely Pakistan, Bangladesh, Malaysia and Indonesia. This paper discusses deeply

on whether Islam is compatible with the democratization or not. He reviews literature written by Zoya Hasan (2007); Shiping Hua (2009); Mirjam Kunkler and Alfred Stepan (2013); and Esposito, Sonn and Voll (2016). To evaluate the data, he also uses various related books and journal articles. Thus this essay is rich in providing deep analysis.

Agus S Djamil and Mulyadi Kartenegara wrote an essay entitled “The philosophy of oceanic verses of the Qur'an and its relevance to Indonesian context”. This essay discusses the semantic and ontological aspects of 42 oceanic verses in the Qur'an. This study uses paralellistic approach in order to reveal such verses. Then the authors explore more on the implementation of such verses on the Indonesian context in which this country has large marine areas.

Lydia Kanelli Kyvelou Kokkaliari and Bani Sudardi wrote a paper called “The reflection of transitional society of mytilene at the end of the archaic period (8th – 5th century b.c.) a study on Sappho's “Ode to Anaktoria”. This paper is about an analysis of poet written by Sappho as a critical product from the Mytilene society of Greek.

The last article is written by Saimroh. She discusses the productivity of researchers at the Office of Research and Development and Training Ministry of Religious Affairs Republic Indonesia. The result of this study depicts that subjective well-being and research competence had direct positive effect on the research productivity. Meanwhile, knowledge sharing had direct negative impact on the research productivity but knowledge sharing had indirect positive effect through the research competence on the research productivity. Research competence contributes to the highest effect on the research productivity.

We do hope you all enjoy reading the articles.

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Analisa Journal of Social Science and Religion would like to thank you to all people that have supported this publication. Analisa sincerely thank to all international editorial boards for their support and their willingness to review articles for this volume. Analisa also expresses many thanks to language advisor, editors, assistant to editors as well as all parties involved in the process of this publication. Furthermore, Analisa would also like to thank you to all authors who have submitted their articles to Analisa, so that this volume is successfully published. Special thanks go out to Prof. Koeswinarno, the director of the Office of Religious Research and Development Ministry of Religious Affairs, who has provided encouragement and paid attention to the team management of the journal so that the journal can be published right on schedule.

The Analisa Journal hopes that we would continue our cooperation for the next editions.

Semarang, July 2017
Editor in Chief

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THE PHILOSOPHY OF OCEANIC VERSES OF THE QUR'AN AND ITS RELEVANCE TO INDONESIAN CONTEXT

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ABSTRACT

*The Qur'an is not merely a transcendental or spiritual Holy Scripture, but it also establishes itself as the full assurance and un-doubtful scripture that gives guidance and its explanation thereof. Oceanic verses are certain selected ayats or verses of the Qur'an that contain words of 'ocean' and 'sea' in several terms such as *bahr*, *bahri*, *bahru*, *bihar*, *bahrayn*, *bahran*, *abdur*, and *bahiratun*. These verses have been examined in classical and contemporary studies by putting together earlier exegeses with modern scientific records and field observations but not in terms of established theories, nor through socio-economic paralellistic approach. This paper focuses on the semantics and ontology of oceanic verses and paralellistic approach as they were revealed and found in 42 verses in the Qur'an. Keywords in those verses were studied to enable us to build and lead us to practical benefit in science, technology and methodology. The interpretation of Qur'anic verses pertaining to ocean phenomena offers an alternative interpretation on several relevant issues, including fire/energy within ocean; two oceans that do not mingle; the darkness of the ocean deep; the ocean boundaries; the layers of the ocean; and the abundance wealth and benefits from ocean for mankind. Indonesia is blessed with the ability to combine the Qur'an containing plenty of oceanic guidance and its geographical position as the most strategic archipelago on earth. Cascading the oceanic verses into daily da'wah and weekly Friday sermon is a necessary means to reap the ontological benefits of the blessing Qur'an and of dwelling in the largest marine continent of Indonesia.*

Keywords: Indonesia, oceanic verses, *bahr*, Islamic Marine Knowledge.

INTRODUCTION

The Qur'an is not merely a transcendental or spiritual Holy Scripture that leads the ways of submission to Allah SWT, but it also establishes itself as the full assurance and un-doubtful scripture that gives guidance and its explanation thereof (2:2; 14:52) and everything that human beings need to know (14:43) to live peacefully in prosperity on earth and happily in the hereafter. Most of the exegeses of the Qur'an known to have inclination on the language, legal, spiritual, social, philosophical aspect. Nowadays there are two kinds or forms of exegeses which are *Tafsir bi al-Ma'tsur* with elaborative cross checking with other verses within the Qur'an and the tradition of the prophet Muhammad SAW or *hadis*; and

Tafsir bi al-Ra'y with elaborative element of intellectual exercises, (Ilyas, 2016:5) or with additional method of *Tafsir bi al-isyari* that make it three forms (Shihab, 1992:155). There are known and identified four principles: *Ijimali*, *Tahlili*, *Muqarin*, and *Maudhu'i*. While for the style aspect, those exegeses can be written with literature style, *fiqh* or legal principle, theology, philosophical, *tasawuf*, scientific, and cultural. (Ilyas, 2013:274). Our approach here is not to interpret the Qur'an verses as in the exegeses, but rather to comprehend the verses through philosophical frame with factual scientific findings as parallelism between the Qur'an and the natural phenomenon of the ocean.

As the earth is 72% covered by ocean, and only

28 % by landmass, the Qur'an must also provide guidance to the earth inhabitants that dwell and seek life on this ocean-covered earth. Indeed most of that water is very deep, averaging around 3800 meters, while the average land altitude is only around 400 meter. May be, this planet is better called "Ocean" than "Earth", as if we level up all the land mass all over the world. The planet will rather be a water ball with water thickness around 2440 meters (Gordon, 2004:2). Even if we compare it with the tallest volcano on earth, Mauna Kea Volcano that measures 10,200 m from its slope foot, still it is less than the deepest ocean of Mariana Trench, which is 10,860 meters (Engel, 1979:50-99, Talbot and Stevenson, 1991:50-100). Therefore it is not surprising to learn that the first transportation technology and the most important transportation means of water-going vessel has been taught, instructed and directed by Allah SWT to Prophet Noah AS (11:37). Likewise, the future floating-going vessel was already inspired and indicated in Surah 36:41-42.

The research questions are does the Qur'an specifically mention about the ocean and or the seas which have the correlation to real data of ocean phenomena? If it is true, how frequent those ocean or sea present and in what context those verses relevant to our modern-day civilization problems? Can we analyze those verses deeper with the philosophical elementary tools such as semantics and ontology, so we can thoroughly understand the existence of the oceanic verses for further building knowledge?

Our literature review and researching modern artificial intelligent-based search engine specifically built for study of the Qur'an is called Corpus Quran (Dukes, 2009) and Word counts were based on Audah (1992), and Badawi (2012), (see table 1 and table 2) found that there are 42 occurrences of word "ocean / sea" in the Qur'an (see table 2) This high frequency occurrence is quite impressive first if we consider that the Qur'an was revealed in a place far from ocean; secondly, it outnumbers other words that are regarded to be very common (such as *zakat*,

tahajjud, tayyiban, mutahharah, etc.).

It will be interesting to ask whether there is a correlation between the frequency of occurrence of a word in the Qur'an and the value of information contained in the word. For instance, *salat al-tahajjud* or the early dawn prayer, is considered to be very important and valuable to any Muslim, hence the word of '*tahajjad*' or *salat al-tahajjud* appears only once in the whole Qur'an.

Table 1. Random 'Tabi'i' or Natural Phenomenon Related Words Occurrences

Words	Meaning	Number of Occurrence throughout The Qur'an
<i>Sama'a, sama'i, sama'u.</i>	Sky / Heaven	120
<i>Anhara, anharu, anharan, naharan</i>	River	51
<i>Shamsa, shamsi, shamsu, shamsan</i>	Sun	33
<i>Qamara, qamari, qamaru, qamaran</i>	Moon	27
<i>Barri, barru</i>	Land	13
<i>Tura, turi</i>	Mount (Sinai), large mountain with trees	10
<i>Rowasiya</i>	Mountainous	9
<i>Jabala, jabalin</i>	Mount, hill without tree	6

Sources: Ali Audah (1992) and Badawi (2008).

RESEARCH METHOD

The study here, as an introductory study, used semi quantitative method of tallying key words related to ocean and seas mentioned in the

Qur'an and qualitative method of analyzing the paralellistic approach to analyze the correlation between the literal *ayats* (verses) in the Qur'an and the ocean phenomenon as the *āyāt kawniyah* (*kauniyah* verses) particularly in the context of Indonesia, and the philosophical elements of semantics and ontology.

Oceanic verses, as coined by authors, are certain selected *āyāts* or verses of the Qur'an that contain words of 'ocean' and 'sea' in several terms such as *bahr*; *bahri*, *bahru*, *bihar*; *bahrayn*, *bahran*, *bahrayni* (see table 3). 'Sea' or 'ocean' also were mentioned in several other verses but they are not mentioned by these terms, but by word *yammi(u)*, suffix "hi", and suffix "na/in" instead. Attentions were given on the Semantics, Ontology and Categorization of oceanic verses as they were revealed and found in 42 verses in the Qur'an. Word 'bahr' and its variation in those verses were first studied semantically. Key words surrounding the word 'bahr' were analyzed in this paper and cross checked with relevant verses to grasp the closest message and guidance. Later, it ontologically studies the nature of existence of the oceanic verses, their realm in the knowledge system, and the categorization of being and their relations.

One of the oceanic verses that stands out as prominent foundation and drawing attention, if not commanding us to get the bounty from the ocean, is the Qur'an chapter 16:14, which several English translations from different translator (their respected name in the bracket) are quoted here from Corpus Quran website (www.corpus.quran.com) where following each translation by respected scholars presented at once (Dukes, 2009):

"And it is He who subjected the sea for you to eat from it tender meat and to extract from it ornaments which you wear. And you see the ships plowing through it, and [He subjected it] that you may seek of His bounty; and perhaps you will be grateful." (Sahih International, 1997)

"And He it is Who hath constrained the sea to be of service that ye eat fresh meat from thence, and bring forth from thence ornaments which ye wear. And thou sees the ships ploughing it that ye (mankind) may seek of His bounty and that haply ye may give thanks." (Pickthall, 1997)

"It is He Who has made the sea subject, that ye may eat there of flesh that is fresh and tender, and that ye may extract there from ornaments to wear; and thou sees the ships therein that plough the waves, that ye may seek (thus) of the bounty of Allah and that ye may be grateful" (Ali, 2001)

"And He it is Who has made the sea subservient that you may eat fresh flesh from it and bring forth from it ornaments which you wear, and you see the ships cleaving through it, and that you might seek of His bounty and that you may give thanks" (Shakir, 1999)

"It is God who put the oceans at your disposal so that you could find therein fresh fish for food and ornaments with which to deck yourselves with. You will find ships that sail for you so that you may travel in search of the bounties of God and give Him thanks" (Sarwar, 1981)

"And He it is Who has subjected the sea (to you), that you eat thereof fresh tender meat (i.e. fish), and that you bring forth out of it ornaments to wear. And you see the ships ploughing through it, that you may seek (thus) of His Bounty (by transporting the goods from place to place) and that you may be grateful" (Khan, 1996).

"It is He who subjected to you the sea, that you may eat of it fresh flesh, and bring forth out of it ornaments for you to wear; and thou mayest see the ships cleaving through it; and that you may seek of His bounty, and so haply you will be thankful" (Arberry, 1996)

This al-Nahl 16:14 verse indicates five types of bounties from the ocean that: (1) the sea has been subjected to facilitate mankind to live and prosper; this is a kind of assurance and encouragement to mankind to explore and love the sea. (2) The availability of fresh tender food (fleshes from marine animals and from plants) from the ocean for mankind; (3) the availability of any ornaments and materials that mankind can utilize it. In fact, almost all of our basic necessity is derived from the ocean (cement, sand, paint, carpet, chemical, plastic, polyester, foods, clothes, jewelry). Energy is like any other product that we utilize, consume and use. Energy is the main component of producing all products beside raw materials; (4) The ability to float ship and any kind of vessel so can easily transport heavy and immense bulk across the world; (5) To

seek of His bounty all over the oceans including of produce and services related to the ocean; and lastly therefore mankind must consequently be appreciative and grateful to The Creator. Similar verses that accord with this is the chapter 16:14 and slightly shortened and partial also in the chapters as follow: 45:12, 17:66, 31:31 and 35:12.

Paralellistic Approach

The paralellistic approach is our method to see positive correlation between verses in the Qur'an, or "*āyah*" as understood as part of the Qur'an (as in verse 16:101) and message or revelation (as in verse 20:134), with verifiable natural phenomenon, or 'ayat' as understood as evidence, prove (as in verse 12:35) and miracle, portent (13:7), in this case is anything related to the ocean, with possible cross-explanation between both.

Paralellistic analysis is based on positive correlation on both sides of the *āyāt*: the *āyāt kawniyyah* or the natural phenomena and the *āyāt qawlīyyah* or the Qur'an. "Ayatun" or "*āyah*" is heteronym which has ten meanings (Badawi, 2008:68): sign, indicator, indication (12:105); evidence, proof (12:35); miracle, portent (13:7); symbol, exemplar (23:50); message, revelation (20:134); teachings, instructions (24:1); verses, parts of the Qur'an (:101); lesson (3:13); glory, wonder (17:1); spell, interpretation of verses (7:132). Cross-explanation is accepted due to the natural universe (including ocean) and the Qur'an is both *āyah* the sign from Allah. The Qur'an is the *āyāt qawlīyyah* spoken or literally written while the natural universe is the *āyāt kawniyyah* widely exposed in the universe from the micro cosmos of nuclei and elementary particles to the macro cosmos of the galaxies and the whole universe.

The three-prongs objective of paralellistic approach used here is to increase *īmān* or faith to the Allah The Creator, to add new *'ilm* or knowledge to the civilization, and to be able to take action of '*amal*' or deed accordingly in best possible way. The revelation of the

parallel between the *āyāt qawlīyyah* and the *āyāt kawniyyah* should not stop at the admiration, but must deeply embraced in the spiritual *īmān*, goes to the intellectual enrichment in *'ilm* or knowledge and further down to practical and applicative solution of dynamic life of *mu'āmalah* so mankind can benefit the best of the *dunyā* or the empirical world and the *ākhirah* or the transcendental hereafter.

Method of paralellistic approach used the steps as follow: (1) search for word *bahr* (ocean in Arabic) with its derivatives and morphological changes as the words listed in Qur'an Arabic Dictionary (Badawi, 2008) in verses of the Qur'an using Concordance (Audah, 1992), Corpus Qur'an (digital online program, Dukes, 2009) and *web qur'an* (Babinrohis ESDM, 2012); (2) check their multiple translations of verses (Dukes, 2009); (3) check their exegesis in *Tafsīr al-Jalālayn* (translated by Feras Hamza, 2012) and *Tafsīr Ibn Abbas* (translated by Mokrane Guezzou, 2011); (4) check the *asbābal-nuzūl* or the historical context of the revelation wherever explanation exist; (5) comprehend the whole meaning of the verses, with particular attention on the term and diction of words used within the verse. Use complete Qur'an Arabic Dictionary (Badawi, 2008); (6) search scientific facts, finding, and data of the ocean realm from various relevant sources; (7) comprehend the verses in light of the scientific data; (8) Systemize and categorize the finding to build the knowledge framework.

Our paralellistic analysis tried to enlist and tabulate parallelism between verses in the Qur'an and the ocean phenomena (see table 2), where in the ocean phenomena we can see the Indonesian context relevant to it (notes in the brackets within the Ocean Phenomenon column). Positive and negative correlations are possible between the verses in Al Qur'an and the ocean phenomena where parallelism occurs in the present of positive

correlation. Scientific facts, findings, and data of the ocean realm from various relevant sources appear as the ocean phenomenon as part of the *āyāt kawniyyah* and marine-related verses as part of the *āyāt qawliyyah* will be parallel analyzed to comprehend positive correlation of both. The advantage of the paralellistic method is we can reversibly explain the natural phenomena and the revelation to lead into the thematic exegesis, *tafsīrmawduī*. The disadvantage of the

paralellistic method is numerous pitfalls risking scholars of making mere apologetic correlations and justification to what modern science has discovered. Later studies may deduct this further into more practical aspect so the Indonesians may improve their quality of life as well as to mitigate risks coming from the ocean phenomenon such us sea level rise or tsunamis.

Table2. Shortlist of Parallelism between Verses in the Qur'an and the Ocean Phenomenon

TOPIC	OCEANIC VERSES IN THE QUR'AN	OCEAN PHENOMENON
The fire within the ocean	<i>"And by the sea kept filled (or it will be fire)" (52:6)</i>	<ul style="list-style-type: none"> Hydrokinetic energy to produce electricity: sea current (such Indonesian Though Flow), tidal (such as between islets in the Riau province by Malacca Strait) and waves (mostly in South of Java and West Sumatra). Subsea volcano (such as initial Anak Krakatau volcano and many remain under Indian Ocean south of Java Island) Hydrate gas under the seafloor (such as in the deep water of Indian Ocean). Offshore Oil and Gas reservoirs beneath the ocean floor (like in Java Sea and Makassar Strait). Hydrogen. Ocean thermal energy conversion (OTEC). Hydrothermal Vent (such as in the Banda Sea of eastern Indonesia).
The eternal darkness of the ocean	<i>"Or is like the darkness in a vast deep sea, overwhelmed with waves topped by waves, layers up darkness upon darkness;..." (24:40)</i>	<ul style="list-style-type: none"> Light penetration into the ocean water down to 100 – 200 meter depending on the clarity of the water. Below this level the ocean deep is eternally dark.
The layers of the sea	<i>"overwhelmed with waves topped by waves, layers up darkness upon darkness..." (24:40)</i>	<ul style="list-style-type: none"> Ocean has physical layer characteristics like pressure, salinity, temperature, density, light intensity, chemical composition, and biological distribution.
The first ship construction is based on revelation	<i>"And construct the ship under Our Eyes and with Our Revelation, and call not upon Me on behalf of those who did wrong; they are surely be drowned." (11:37)</i>	<ul style="list-style-type: none"> Ship is the only technology that directly comes through the divine revelation of God.

The merit of floating transportation	<p><i>“See you not that the ships sail through the sea by Allah’s Grace that He may show you of His Signs? Verily, in this are signs for every patient, grateful person.”</i> (31:31)</p> <p><i>“And you see the ships plowing through it, that you may seek (thus) of His bounty and that you may be grateful”</i> (16:14)</p>	<ul style="list-style-type: none"> The hundred thousand tons petroleum production metal structure can be manufactured in Korea and Japan then sail it across Malacca and Makassar Straits to the Indian and Atlantic oceans to be placed in Brazilian water.
The margin between the two oceans	<p><i>“He has loose the two seas meeting together. Between them is a barrier which none of them can transgress. Then which of the blessings of your Lord will you deny?”</i> (55:19-20)</p>	<ul style="list-style-type: none"> Indonesian archipelago geographically in the boundary between Pacific Ocean and Indian Ocean benefit in many aspects, from biology, physical to energy, to economy and military. Current boundary, biological condition, pressure and temperature variations. Salinity variation, light luminance decreases with water depth, variation of propagating sound velocity within water layer Negative ion charged number that affect resistivity difference between layers dues to salinity variation of each layers.
Accurate metaphors: darkness experienced by people without guidance from Allah.	<p><i>“Or is like the darkness in a vast deep sea, overwhelmed with waves topped by waves, layers up darkness upon darkness; if a man stretches out his hand, he can hardly see it! And he for whom Allah has not appointed light, for him there is no light.”</i> (24:40)</p>	<ul style="list-style-type: none"> Darkness in the desert is not as dark as in the deep ocean. The darkness of the night during new moon in the desert or jungle, will have an ending, the morning, but the deep ocean darkness has zero visibility and is eternal. Any ocean deeper than 200 meter has this characteristic, including sea in the eastern and southern Indonesian archipelago.
The divine prophecies: episodes of qiyāmah	<p><i>“And when the seas are burst forth.”</i> : firstly when the ocean water rise (81:3)</p> <p><i>“And when the seas become as blazing Fire or Overflow”:</i> secondly when the ocean water escapes from the ocean, escape from the earth (82:6)</p>	<ul style="list-style-type: none"> Solar system has beginning and end. The universe contains billions of solar systems, in which the ends of a solar system have been observed in other galaxy.
Multiple currents in the sea	<p><i>“Or is like the darkness in a vast deep sea, overwhelmed with waves topped by waves, layers up darkness upon darkness; ...”</i> (24:40)</p>	<ul style="list-style-type: none"> Global conveyor belts current that travel across the globe. Upper ocean current in the Pacific under the equator flows westerly while the deep current flows easterly.
Calamities from the ocean	<p><i>“And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaffalls, but He knows it. There is no grain in the darkness of the earth nor anything fresh or dry, but is written in the Clear Record (LauhMahfuzh).”</i> (6:59)</p>	<ul style="list-style-type: none"> Tsunami as giant waves raise the sea water level to several meters that may strike and wipe out cities like has been happened in Aceh province (2004) and Japan (2010) Taifun see storm in the west Pacific and cyclones in Indian Ocean. Ocean giant swells may sink the large vessel in the open high sea such as in the Southern Sea. Norway in New Year 1995 experience 84 feet (30 m) giant waves (Elam, 2014)

Semantic on Oceanic Verses

Comprehensions of key words in the oceanic verses that are studied in this article are based on the Arabic-English Dictionary of Qur'anic Usage by Badawi (2008). The interpretations of the Qur'anic word 'sea' or 'ocean' are derived from the triliteral root word *bāhārā* (بَحَرٌ) which occurs 42 times in the Qur'an, in the second derived forms: 41 times as the noun *bahr* and once as the noun *bahīrat* (بَحِيرَةٌ). The word has heteronyms such as ocean, sea, great river, great expanse of water, lake, generous person, great knowledge; to slit an animal's ear in ritual. Interestingly, the meaning is not always directly related to water body as in the second meaning, which later bring clues to our further interpretation of the key word within the sentence context. It occurs 33 times in the Qur'an in 3 different vowels based on the grammatical context of the words within the sentences in the verses known as *sharf* in the Arabic language. *Bahr* ending without vowel occurs in 7 verses, *bahr* ending with vowel 'i' occurs in 23 verses, *bahr* ending with vowel 'u' occurs in 3 verses, while in the Qur'an Chapter 18:109 the word *bahru* occurs twice.

The word *bihār*, بِحَارٌ, is a noun, the plural of *bahr*, meaning "all oceans all over the world". It is not referring to a particular sea or ocean in geographical sense on the earth surface such as Indian Ocean nor Pacific Ocean, or the meeting point between the two oceans. When the word *bihār* is used, it indicates the oceans that refer to whole oceans all over the earth. *Bihar* occurs twice in the Qur'an which both related to

the prophecy of the end of the world or *qiyāmah*. The two verses using the word have broader and all-encompassing ocean compares to the rest of ocean word in many other verses. These two *bihārs*, are specifically used in the context of the *qiyāmah* prophecy.

Interestingly and phonetically beautiful, the words following *bihār* in these two verses are different just by single letter, 'f and 's', but means a lot of different; *sujirat* (80:6) and *fujirat* (81:3). The value that we can derive from these two verses are the *qiyāmah* prophecy indicating at least two different episodes as we may interpret from the context or *munāsabah* of the *āyāt* in the group of *āyāt* preceding it: The first episode when the *bihār* is *sujirat* (80:6), the ocean is experiencing sea level rise phenomenon due to the collapse of the solar system as the *āyah* says "*idzas shamsu kuwwirat*" which right at the beginning of surah is mentioned that the sun is being rolled or becoming shrinking in volumetric scale; The next episode such as mentioned in the chapter 81:3, when the *bihār* is *fujirat*, the ocean is experiencing the loss of gravity or the water is escaping earth surface due to the collapse of the galactic system, the universe when it is indicated by the opening surah says "*idhā al-samā'un fatarat*" that when the sky is ripped open, the phenomenon that will occur beyond the solar system.

The word *bahrani* and *bahrayni*, بَحْرَانٍ and بَحْرَينْ, "two oceans" or "two seas", or the two bodies of flowing water, occurs in 5

Table 3. Statistic of word Oceanic Verses

Source	Verses in The Qur'an where the Ocean/Sea word occurs	Numbers of occurrence in the Qur'an	Transliteration	Word
1		42		ب/ح/ار

root word
 5 forms occur throughout the Qur'an

1	(2:50); (7:138); (10:90); (16:14); (26:63); (44:24); (45:12)	7	Bahra	بَحْرٌ
	(2:164); (5:96); (6:59); (6:63); (6:97); (7:163); (10:22); (14:32); (17:66); (17:67); (17:70); (18:61); (18:63); (18:79); (20:77); (22:65); (24:40); (27:63); (30:41); (31:31); (42:32); (52:6); (55:24)	23	Bahri	بَحْرٌ
	(18:109) twice and (31:27)	3	Bahru	بَحْرٌ
2	(55:19); (25:53); (18:60); (27:61) (35:12)	4	Bahrainy	بَحْرِيَّةٌ
		1	Bahrani	بَحْرَانِيٌّ
3	(81:6), (82:3)	2	Bihar	بَحَارٌ
4	(31:27)	1	Abhur	أَبْحَرٌ
5	(5:103)	1	Bahiyratin	بَحِيرَةٌ
‘Sea’ or ‘ocean’ also were meant in several other verses but neither mentioned in such “bahr/i/u”, “bahrayn”, nor “abhur” words				
1	(7:136); (20:39) twice; (20:78); (20:97); (28:7); (28:40); (51:40)	8	Yammi(u)	الْيَمٌ
2	(17:69); (42:33)	2	Suffix “hi”	هِيَ
3	(43:55); (21:82); (18:86)	3	Suffix “na/in”	نِ

Sources: Badawi, Elsaied M. and Muhammad Abdel Haleem, 2008: Dukes, <http://corpus.quran.com>; Audah, 1992; <http://alquran.babinrohis.esdm.go.id/>

verses. The word “two seas” is usually used in the contexts of prophetic history and of sustenance. The prophetic history of Moses AS who wished to meet prophet Khidir as it is found in the chapter 18:60 and 61 use the word *bahri saraban*, but it is understood as two oceans). While in the context of sustenance due to the natural phenomena of two oceans are revealed in four verses: 25:53; 27:61; 35:12; and 55:19. The word *bahiratun*, بَحِيرَةٌ means the camel “with slit ear”. The meaning seem irrelevant with the majority term of ocean and sea as the term is used for of such as camel! But it will be relevant if we take “slit” or “tear” or “opening” as “the opening” can be associated with opening of the earth surface to create a new sea

or ocean. At the moment there is earth-opening phenomenon that can be observed on land, which is in Afar region of Ethiopia in the horn of Africa. This is a modern example on land. Beneath the sea on the ocean floor at thousand meter depth below the sea water surface, the oceanic crusts of the outer most layer of earth are continuously cracking and opening. The birth of new sea floors and additional seas occurs at the tectonic plate boundaries around the globe.

Ontology of the Oceanic Verses

In philosophy, where ontology is initially introduced, ontology is defined as “a systematic account of existence” (Gruber, 1992 in Yusoh,

2012). The word ontology is derived from Greek, “*onto*”, which means “being”, “that which is” or “word”; and “*logos*”, means “science”, “study”, or “theory” (Dagobert, 1976 in Yusoh, 2012). So, ontology is a philosophical study of the nature of being, existence, or reality. It may be understood as well as the basic categories of the existence of things and their relations to other things in space and time.

In the discipline of Artificial Intelligent, ontology is known as “an explicit specification of a conceptualization.” “*Ontology refers to the subject of existence. Ontology is often confused with epistemology, which is about knowledge and knowing*” (Gruber, 1992, in Yusoh, 2012). The third definition of ontology is “*a body of knowledge describing some domains, typically common sense knowledge domain.*” These definitions view ontology as an inner body of knowledge, not as the way to describe the knowledge (Obitko, 2007, in Yusoh, 2012). As an explicit specification, the Qur'anic concept of *bahr* in several oceanic verses, therefore, can clearly represent as center piece within the knowledge system and is related to other concepts that are better to be represented in the graphical form (see chart 1).

Why should we perceive these oceanic words in ontological framework? We like to see whether the oceanic verses imply specific concepts so that its existence in the Qur'an gives significant value of information, which later established themselves as foundation for further conceptual understanding and application. The ontology chart of *bahr* or ocean in the Qur'an below shows the existence of *bahr* among the clouds of other concepts and relationship.

The existence of *bahr* in the Qur'an, is not used merely in the historical context such as of the story of Prophet Moses crossing the ocean but also in the contexts of his endeavor in seeking higher knowledge from Prophet Khidir in the junction of the two oceans, or of Prophet Jonah's struggle to escape from the swallowing whale, or of Pharaoh's drowning and its preservation of

its body; or of Prophet Noah's ark building and savior of the believers; and of the condemnation of the Israelites clan who violated the *Sabath* rules (See table 4), as well as of the revelation of the doomsday prophecy whose stages caused different effects on the ocean behaviors.

The oceanic verses are such comprehensive that reveal the subjugation and facilitation of the ocean for mankind, so that mankind may learn, use the opportunity and harvest the bounty from the ocean. We mapped the ontological aspect of the ocean or *bahr* (see chart 1) which includes but not limited to historical and physical phenomenon of ocean, *ishārāt* or clues and indication for unknown in the ocean that will benefit to mankind; *shari'ah* legal implication; commandment of appreciation or *tashkurūn*; until to the extend of prophecy to the *qiyāmat*.

Historical aspect of the oceanic verses has long been known and established such as the history of prophets Moses, Noah, Khidir, Jonah and the drown Fir'aun. There is wisdom that has been learnt from this historical perspective through the Qur'an revelations that no archeological artifacts may all show the evidence, e.g. quite impossible to show the artifacts of sea mammals that once swallowed and rescued Prophet Jonah. Nevertheless, as the Qur'an has mentioned it, we accept as *īmān* or faith. The wisdom and message of the stories are more meaningfull, such as tempering the intellectual superiority arrogance is quality that we gain from learning the Moses – Khidir encounter wisdom test and tribulations. Also we learned about determination of prophet Noah's *īmān* and perseverance in humiliating events, as well as revelation of technological knowledge of the first divine ship building.

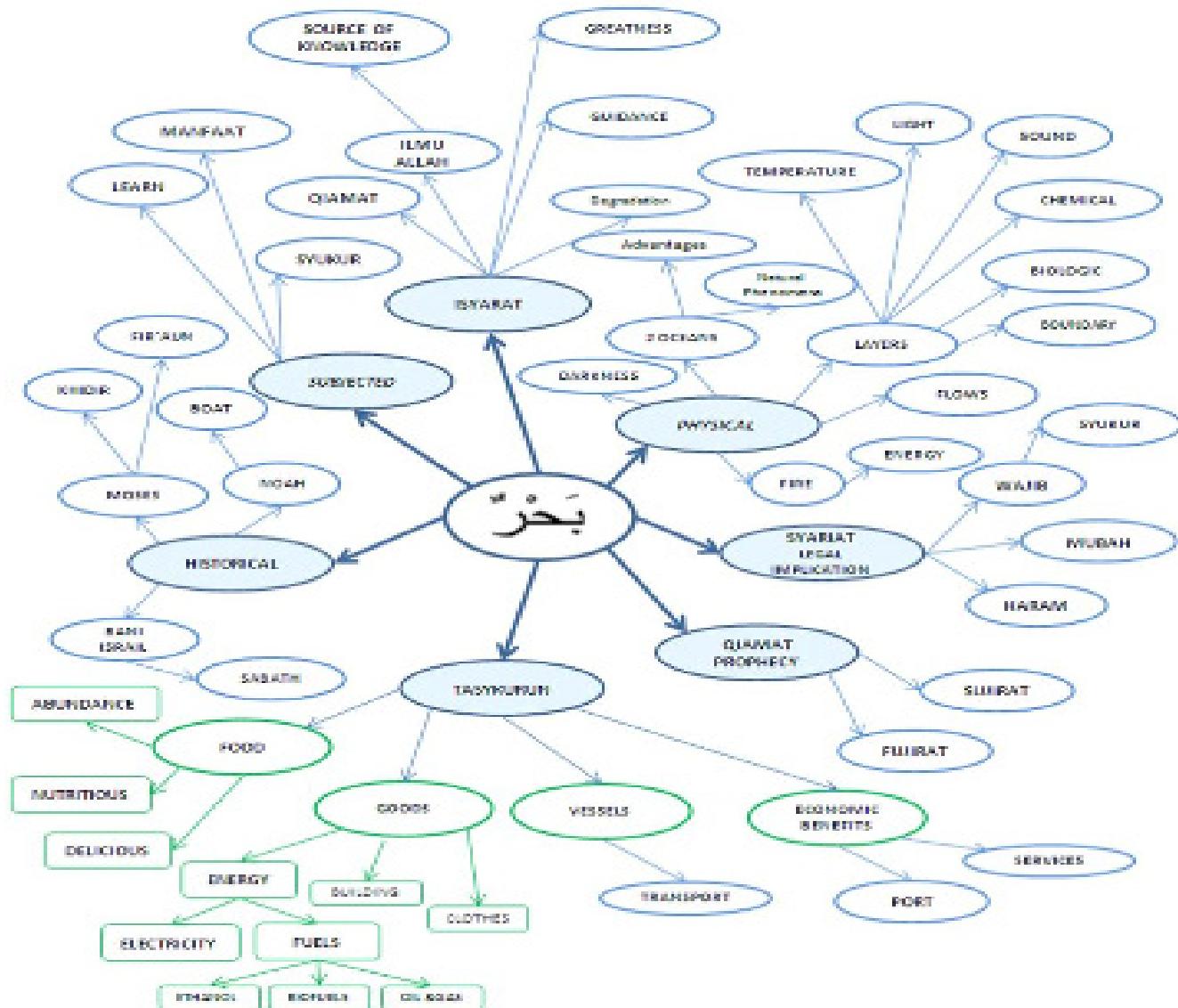
The physical phenomenon of the ocean can be understood through both ways of direct observation or data collection using the advancing measurement instrument and of indication and divine guidance from the Qur'an. The paralellistic approach is of looking for positive correlation between the oceanic verses and modern data such as from oceanography,

geoscience, geography and astronomy. The Qur'an reveals hint of the darkness (24:40) of the ocean deep 1.4 centuries from the middle of the desert before the real data of darkness of the ocean being collected in the 20th century by the deep-sea exploration.

Many other phenomenon are observable only after the advance of modern technology such as the layers of the oceans and the benefits of boundary between two oceans have been indicated by verses in the Qur'an (see table 4). Such layers within the oceans' water characterized by physicals (temperature, pressure, light intensity, density, velocity of sound) and chemical (salinity, mineral content) lateral boundaries hence constitute the biological specific habitats. Certain types of fish

or algae can only live at certain depth or certain salinity (degree of saltiness). The eternal darkness and coldness of the deep oceans below 200 meters drive the biological creature there to be light sensitive and develop a certain antenna-like lighting or illuminating organs in their body.

This physical phenomenon of the deep ocean, like the fire-sprouting underwater volcanoes and ultra high temperature black smokers line up in the mid oceanic ridges, may become some sort of source of energy from the ocean. As well as large deposit of frozen hydrate gas filled the sedimentary pores under the deep ocean floor, are alternative source of energy. Hence the Qur'an that revealed to the prophet Muhammad SAW in the middle of hot desert of Madinah has mentioned about



Source: Djamil & Janan. 2012.

those fire under the ocean (52:6) as bounty to be appreciated (16:14).

Shari'ah legal implication of utilizing the resources of the oceans should be regimented like level of Islamic legal judgments such as compulsory or obligatory (*wajib*), recommended (*sunnah*), discouraged (*makrūh*), acceptable (*mubāh*), and prohibited (*harām*). Every Muslim may have well comprehend that destructive act toward the environment both onshore and offshore is prohibited (30:41; 2: 11, 205; 7: 56, 74, and many more). We may use seawater as pure water for ablution and also eat any dead fish from the ocean without requirement of slaughtering as being regulated for domestic animals. But what about legal justification for natural marine resources distribution and exploitation between *ummah*, between neighboring coastal states, or how to decide law above the vessel, and many more Islamic legislation and jurisprudence need to be established. For instance, the oil and gas resources beneath the South China Sea seafloor has allured neighboring states to compete and fight to explore and exploit it with whatever tricks on the diplomacy table as well as military show of forces. As we learned, oceans cover almost 72% of the earth, and the oceans is not only for fishes but abundance of other ocean resources (16:14).

Other maritime issues should be able to be addressed by *shari'ah* legislation is the right and obligation of sea-lane passage, the right and obligation of fishing over the certain area of the sea, the right and obligation of exploration and exploitation of natural resources beneath the sea. Such issues are quite relevant in Indonesia where thousands of illegal fishing boats encroaching the legal territorial waters and those intruders who have been caught were blown-up by the authority. Is this a correct justice and have deterrence effects from the *shari'ah* legal point of view.

The *shari'ah* of the *bahr* to the human society needs to be further studied. Is it mere information provided in the chapter 16:14 about various bounties from the ocean just to show Allah's greatness, His guarantee of facilitation,

and guidance, or is it further commandments for mankind to explore and exploit the ocean to sustain their lives in this earth? As the *fiqh* of cleanliness and food from the sea have been established, other aspect such as *fiqh* on seeking bounty of natural resources (fish, oil, and gas, energy, minerals, pearls, marine flora and fauna, sunken treasure, clay mineral and sand, beauty, et cetera) lies on top, within and beneath in the ocean through exploration and responsible exploitation must also be established. There are rooms for further elaborative studies required in the *fiqh* of the ocean, as to guide mankind in exploring and exploiting the ocean. The problem faced by modern states in the overlapping maritime boundaries which provokes conflicts and wars due to competing for natural resources lies within and beneath the ocean so far is using the law of the sea stated under the monumental UNCLOS or United Nation Conventions on the Law of the Sea. But is it enough without the Islamic legal examination prior to impartial ratification by Islamic countries.

The oceanic verses in the Qur'an revealing the abundance normally has ending with a demand, a challenging question to mankind to appreciate the bounty. Commandment of appreciation or *tashkūrūn* is definitely due to those abundance gift that Allah SWT has provided in the oceans in the form of food, goods or resources including materials and energy, mobility using vessel, and economic values and benefits (16:14; 55:19-21; 36: 40-42). This is distinctly different to the revelation on the creation of the heavenly bodies and universe, sky, planetary movement, which all are concluded with exclamation that those are signs for mankind with intellect, or those are signs of Allah SWT's benevolent and greatness. There is nothing to demand mankind to appreciate or *shukur* to Allah SWT other than admiration to the Allah miraculous creations.

The understanding of *bahr* from the revelation leads us to a broader understanding extended to the scientific and technological applications that mankind can benefit from the existence of ocean. (See table 4) The methods or

ways to utilize it need to be learnt and developed systematically. And finally, mankind is taught to appreciate (*shukr*) the existence of oceans and its various phenomena and bounties.

The analysis on semantic and ontological of the oceanic verses serves as initial stepping stone to further study. The establishment of a new discipline of Islamic Marine Knowledge can be taught at secondary school level of Islamic schools and at the matriculation or university foundation level particularly in Indonesia. The body of knowledge will become solid and meaning foundation for student to study further into the discipline of geoscience, geography, oceanography, natural sciences, maritime, naval architecture as well as international law, economics, social-politics and religious study. This introductory philosophical study of the oceanic verses is believed to be worth the building block for the foundation of epistemology of the Islamic Marine Knowledge.

Oceanic Verses in Indonesian Context

Indonesia poses a unique comparative advantage that no other nation on earth has. Indonesia is the largest archipelago on earth as an axis bridging the two largest oceans on earth and inhabited by the largest Muslim population on earth of more than 200 millions whose holy scripture reveals various Divine guidance on the harnessing of ocean blessing in abundance. These three realities are highly unique decent concoctions for highly potential birth of the new marine-based civilization (Djamil, 2004:420). Being the largest archipelago, with 17.000 more islands of which 6000 island are inhabited. As it is more than 62% covered with water in such extensive (more than 5.8 million square kilometers) area, it deserves a name "*The Maritime Continent*" by itself. Possessing thousands of warm-water straits as the home for 50% known fish species on earth, and about 75% known coral reef species on earth and cover of 18% of world coral reef, Indonesia is really the epicenter of world coral known as the World's Coral Triangle. Ekman argues, that the Indonesia archipelagic region is the center

of the world's marine fauna from which the other regions, especially the Indo-West pacific province, recruited their fauna (Dahuri, 2015: 55). The eastern part of Indonesia like the deep of Maluku and Sulawesi seas is strongly believed to be the most diverse assemblage of marine life on earth (Briggs, 1974; Hayden, et.al. 1984; and Moosa, 1999; in Dahuri, 2015: 41-55). While the archipelago itself is regarded as the home for more than 300 different human ethnic groups who speak about 700 languages and dialects. It has immense diversity both above and below the water line.

Being the bridge bordering between the Pacific Ocean and the Indian Ocean, the two largest oceans with great dynamism below and above the sea level, Indonesia is the golden key keeper of the global economic gateway as well as the global ocean water circulation to ensure habitable earth. Any congestion or blocking in the Indonesian water, will affected the global economy as more than 50% of global shipping is passing through its water ways. The number of global shipping armada passing the Malacca Strait only is about 50.000 ships per year by 2003 (Djamil, 2014:417). Transporting oil, gas, natural resources from Middle East and Africa to the factory of the world in China, Japan and South Korea, as well as transporting back the finish products like cars, machinery, consumer goods back to India, Africa, Middle East and Europe. It is a global economy super highway, carrying goods worth thousands trillions US Dollars worth products. The dynamism below the sea level is the exchange of warm water from the Pacific Ocean into the Indian Ocean as part of the thermohaline global conveyor belt that play very critical role in the global climate system above and below the water line. The amount of water that passing continuously around the clock across the Indonesian archipelago is more than 15 *Sverdrup* or million cubic meter per second. It is an immense flow of moving body of water that promises renewable energy and replenishing marine resources into the archipelago and its populations.

On the Indonesian population itself, it has a unique demographic that other countries envy is the high proportion of productive age of young people and has very low dependency ratio that may expose the future Indonesia to a situation where it has more than 100 million young-productive workforces ready to enter into the golden age of the country. With those realities, the marine knowledge is a must for the population. Known for thousand years of global seafarers, Indonesian seamen have traveled across the globe. Indeed, the first men to technically circumnavigate the globe are Indonesians who have been recruited as seamen in the circumnavigation expedition of Ferdinand Magellan in 1519-1921 (Talbot and Stevenson, 1991:100-150). The seafaring knowledge has been in the bloods of the Indonesian, but it needs much more modern systematic marine knowledge to thrive for the coming ocean-based civilization.

The Qur'an as the holy scripture and the guidance apparently has given Muslim with the principle guidance and clues on the knowledge to thrive in the ocean, not only for the Indonesian, but for all mankind who believe and able to learn from it. When we bring down the ontological aspect of the Oceanic Verses into the Indonesian context that inherently has relatively great marine advantages, we can visibly see that the Oceanic Verses are blessing and clear guidance as well. Those verses may have multitude of practical implementations as solutions to many Indonesia contemporary issues and challenges, particularly food, energy, water and economy. The analysis of these oceanic verses postulates that centuries long revelation of Qur'an is one of the best solutions for modern civilization's biggest challenges: food and energy security; health and medicine; transportation and mobilization of goods; and environmental management. (see table 4)

Comprehension of the oceanic verses in philosophical as well as practical domain for Indonesian in particular will bring prosperity in the future. Modern civilization has faced challenges in providing sustainable supply of food, energy, and water, and ability to interact continuously as a social being through higher

mobility. Competing for those resources has pushed people to go exploit each other and went to wars. Though the modern life has paradoxes of subtle conflicts and bloodied wars neither through direct attack nor through sophisticated proxies.

As the selected verses show how the revelation can be all encompassing all the disciplines and aspects of life, the spiritual-transcendental aspect, ethical socio-economical interaction and *shariah* aspects must be inclusive and present at the sustainable exploration and exploitation of the ocean. Selected oceanic verses that can address the seemingly secular issues are discussed below:

On the food security that becomes urgent to prioritize as several factors like population growth, climate change, et cetera. The challenge of global food security is straightforward: by 2050, the world must feed 9 billion people. The demand for food will be 60% greater than it is today. The United Nations has set ending hunger, achieving food security and improved nutrition, and promoted sustainable agriculture as the second of its 17 Sustainable Development Goals (SDGs) for the year 2030 (Breene, 2016, in Koelma, 2013:2). As the land for agriculture is getting tightly competed with urban needs, global population must look at the ocean as the providers of high nutrient quality foods that go beyond the need of carbohydrate and starch. Highly nutritious foods from ocean like fish, algae, seaweed, crustaceans and mammals, need to be explored and cultivated well. The Qur'an mentions about the fresh flesh food from the ocean among the abundant bounties.

Subjugating of ocean, food, products, ship transportation and sustenance is mentioned in 16:14; "*And it is He who subjected the sea for you to eat from it tender meat and to extract from it ornaments which you wear. And you see the ships plowing through it, and [He subjected it] that you may seek of His bounty; and perhaps you will be grateful*" (Sahih International, 1997) This is one of the most comprehensive and complete verses regarding ocean exploration and

exploitation. The verse should encourage Muslims to harvest plenty of values of the subjected ocean for their benefits which are very essential in life: food, utility, something to wear (from clothes, materials, energy, building materials, up to jewelry), ships, bounty from sustenance and services over the ocean. The foods from the ocean are not necessarily confined to fish only. The fresh flesh, or *lahm*, may derive from many different sources of edible flora and fauna within the ocean. For instance, the seaweed and other sea 'vegetables' that has high nutrient content can grow exceptionally 20 times than initial biomass throughout the year including the zero degrees during winter (Fryer and Simmons, 2005:2). In Indonesian water, the edible seaweed can even grow 5 – 8 % per day. Therefore mankind should be grateful to this ocean subjugation and facilitation by Allah as suggested in the end of this verse.

On energy security people worry due to the ever-increasing demand of energy to support modern life. The need for electricity is getting higher especially for enlighten the city, warming and cooking their foods, transporting and mobilizing people across the globe. Modern people turn their head to sustainable and renewable energy to support their lives. Fossil energy from biomass, coal, and petroleum or nuclear energy are no longer promising as a good choice for the energy supply. Oceans are supposedly be able to provide energy. The Qur'an has surely mentioned on this matter. *Fire or Energy or Heat* within the ocean is mentioned in the chapter 52:6; "And [by] the sea filled [with fire]," (Sahih International, 1997). Initially the verse seems to be paradox as the sea as an aquatic world will oppose or extinguish fire. But as the context of the verse is among materialized facts, verse 1: "the Mount (Sinai)", 2: "the Book Inscribed", 3: "parchment spread open", 4: "the House (Ka'bah) that is visited", and 5: "the heaven raised high"), all are the real things today in this world, as Allah affirms and swears by them. *Tafsīr al-Jalālayn* (translated by FerasHamza, 2012), does not elaborate the verse but rather simply writes: "and

the swarming sea: that is to say, the one that is filled". A more elaborate interpretation, that mixes the event with the future prophecy of what will happen in hell-fire (*jahannam*), is provided by *Tafsīr Ibn 'Abbas* (translated by Mokrane Guezzou, 2012). The *tafsīr* reads "*Through it Allah will bring to life, on the Day of Judgment, all created beings. It is also said that 'the sea kept filled' is a hot sea which will become fire and will be opened in jahannam hell on the Day of Judgment. Allah swore by all these things.*" It is understood that when Allah swears, the objects is real and materially manifest for mankind to witness, rather than the prophecy that will be shown later. So mixing objects like this may cause confusion since it is contrary to the objective of the swearing.

This verse (52:6) should inspire Muslims to explore the vast ocean for possible energy resources which may come in conventional or unconventional ways. The ever-flowing water as source of goodness has been repeatedly mentioned in the Qur'an when the paradise is mentioned; *jannātīn tajrī min tahtiha al-anhar* (2: 25, and many more). The flowing current of ocean water known as hydrokinetics is today's object of research and exploitation for a sustainable energy to generate electricity like what happened in Sihwa Lake and Uldomok in Korea, Le Rance in France. The prospect of harnessing ocean energy for electricity is also significant in Indonesia, as the country is strategically located in between the two largest oceans on the earth which can take a lot of benefits from the eternal flows of massive ocean thermohaline current gushing between its straits identified as Indonesia Through Flow current above.

On the water supply security, the scarcity is indeed the source of insecurity for people who are not exposed to and enlighten by the Qur'an. According to current understanding and from the secular perspective, fresh water crisis is another impending crisis: 28% of agriculture lies in water-stressed regions. It takes roughly 1,500 liters of water to produce a kilogram of wheat, and about 16,000 liters to produce a kilogram of beef. By the

year 2050 we will need twice as much water as what we need today (Breener, 2016:2). The fresh water is indeed available in some places by the sea as noted in al-Fatir 35:12. In fact, everyday millions of meter cubic fresh water are evaporated out of seawater to become clouds and potential rains. Those processes teach us that human being should be able to capture fresh water out of the sea using certain technology so that one day it might be feasible and easy to conduct.

Ocean is indeed not single body of water, but layers of many different physical and chemical characters: Layers of darkness, pressures, temperatures, salinity, light penetration, et cetera. The Qur'an has mentioned the layers and darkness of the ocean deep in the chapter 24:40 as follows: "*Or [they are] like darknesses within an unfathomable sea which is covered by waves, upon which are waves, over which are clouds - darknesses, some of them upon others. When one puts out his hand [therein], he can hardly see it. And he to whom Allah has not granted light - for him there is no light*" (Sahih International, 1997). Though the ocean is part of parable in explaining the person who is not granted guidance from Allah, but the reality reveals its invaluable information much ahead of the time of revelation. Even to today's scientific standard, the darkness and layers of the oceans are still under studied and minimally utilized. Again, Muslims through the hints of this layered ocean should be able to be ahead of time and science to ripe the abundant benefits Allah has shown to them. This multi-layered darkness, related to the changing of physical characters, is worth studying, and should be an area for further exploration in the future in seeking foods, water,

living and utilities for the benefit of mankind. The fresh water is also present in the ocean as found in, and indicated by the chapter 35:12: "*And not alike are the two bodies of water. One is fresh and sweet, palatable for drinking, and one is salty and bitter. And from each you eat tender meat and extract ornaments which you wear, and you see the ships plowing through [them] that you might seek of His bounty; and perhaps you will be grateful.*"

In the Indonesian context, from the geographical position point of view and challenges faced regarding food and energy securities, the following oceanic verses may inspire Muslim there and even guide them to real solutions to their latent challenges. The following our categorization and derivation on the relevant subjects tabulated to summarize of the oceanic verses of the Qur'an shows that it covers a quite broad subjects (table 4). Against common understanding that the Qur'an verses are merely related to the spiritual guidance, they also covers subjects such as layers of the ocean, energy / heat within the ocean, boundary of two oceans and its treasure, ship building, food, meat, soft and mouth-watering food from the ocean, and many more unrelated directly to the spirituality of the history of prophets.

The civilization of mankind is characterized by their ability to build cities, the mobility between and within cities, mobility throughout the globe across vast oceans. Mankind can utilize resources and goods from the flipside of the world thanks to sea-going vessels. The ships armada brings foods, goods, and resources across the world. Mankind also may develop floating

Table 4. Categorization of Oceanic Verses

Category	Subject	Verses
History	Noah	11: 37
	Stories of Moses AS and Khidir AS	18: 60; 18:61 ; 18: 63 ; 18: 79
	Story of Moses AS and Pharaoh	2: 50 ; 7: 136 ; 7: 138 ; 7: 163 ; 10: 90; 10: 92 ; 20: 77 ; 20: 78 ; 20: 97 ; 26: 63 ; 28: 40 ; 44: 24 ; 44: 24 ; 5: 40

Physical Science	Layers of the Ocean	24: 40
	Darkness in the Ocean's deep	6: 97 ; 24: 40 ; 27: 63
	Fire in the sea	52:6
	Boundary of two oceans and its treasure	5: 53 ; 27: 61 ; 35: 12 ; 55: 19-22
Technology	Ship Building	11:37
	Sailing Vessel	2:164; 10:22 ; 14:32 ; 17:66; 17:70; 22:65 ; 31:31 ; 5:12 ; 42:32 ; 45:12 ; 55:24
Energy	Energy / Heat within the Ocean	52: 6
	Hydrothermal	52: 6
	Current hydrodynamics	13:17
	Biofuels	36:80
	Solar-Lunar constellation	36:37-40
Food	Meat	5: 96 ; 35: 12
	Soft and mouth-watering	16: 14
Services	Sea going vessels	16:14
Mystery (Ghaib)		6: 59
Water	The origin of water	24: 43
	Water as source of life	2:164; 14: 32; 21:30; 24:4-5; 25:54
Products	Cement, Plastic, polyester, and any other petrochemical products, Jewelry;	16:14
Learning	Seeking ocean abundance with <i>sabar</i> and <i>shukur</i>	17:66 ; 31:31; 35:12; 45:12
	Ocean water insufficient to express Allah's Knowledge	al-Kahfi 18: 109 ; Luqmân 31: 27
Prophecy	Environmental corruption; Corrupted and Calamity in the Ocean	6: 63 ; 17: 67 ; 17: 69 ; 30: 41
	Ocean Condition as part of <i>Qiyamah</i> 's Episodes Prophecy	Qiyamah 'Episode n': 81: 6 Qiyamah 'Episode after n' : 82: 3

Sources: Badawi, et.al. (2008), Dukes (2009), <http://corpus.quran.com>, Audah, A. (1992), and al-Qur'an Web: <http://alquran.babinrohis.esdm.go.id/>

and hovering vessels or vehicle like ship in the future, as in 36:41-42 mentioned: "And a sign for them is that We carried their forefathers in a laden ship. And We created for them from the likes of it that which they ride." The ship building technology is revealed as divine instruction and supervision. Mentioned in the 11:37 as translated; "And construct the ship under Our observation and Our inspiration and do not address Me concerning those who have wronged; indeed,

they are [to be] drowned." (Sahih International, 1997).

It is very interesting to note how this initial shipbuilding is actually taught as revelations. Today, mankind takes the ships shape and design for granted without realizing how the solid-and-heavy material of ship can float, how the ship can carry huge volume, and how immense weight can be lifted over the water. The designs of ship, the Noah's Ark then, were a divine revelation. It is

the only transportation technology that directly revealed by the Creator of this universe and its initial construction were supervised directly by Allah, as mention in this verse. As it is a very special 'technology' revelation, we should regard the sea going vessel as something to be developed further, not simply as transportation means.

On the geo-economics and geo strategy, the geographical location of Indonesia plays global economy enabler and political stabilizing roles. With relatively stable political situation and steady economic growth, the passage through several Indonesian Sea-lane Passages (*Alur Lintas Kepulauan Indonesia / ALKI*) is fully guaranteed safe and sound. No shipping containers undergo pirate nor terrorist disturbance. The critical choke points of the shipping lanes are guarded and safely travelled. More than half of global oil tankers passing through Indonesia's ALKI safely to supply 80% energy to Japan, also to China, Korea and west coast America. Any hiccup on these Indonesian passage lanes will create havoc in both end of energy supply chain. The receiving end will suffer from shortage of energy, while in the supply end should manage overflowing storage crude oil tank as well as to possible shutting down oil wells. Therefore, smooth sailing of ships on the sea and between the two oceans is something that human being must appreciate and thankful to Allah SWT as mentioned in the chapter 16:14, 35:12, 55:19-21, 36:41-42 and several other *surahs* or chapters.

The two the oceans that do not merge with the boundary of the two oceans that bring abundance wealth from ocean to mankind as mentioned in verse 55:19-22; "*He released the two seas, meeting [side by side]; Between them is a barrier [so] neither of them transgresses. So which of the favors of your Lord would you deny? From both of them emerge pearl and coral*" (Sahih International, 1997). The condition occurs between the converging two seas or oceans bringing a great quantity and quality of condition that the Qur'an metaphorically uses the symbol of 'pearl and coral' that may emerge.

The two seas may be sitting side-by-side in small scale or in super scales. Or the two seas may be sitting one-on-top of another, in small or large scales. The barrier is a phenomenon that can be physical (temperature, density, salinity, luminance, pressure, etc.), chemicals (Oxygen / Carbon dioxide contents, etc.), biological (habitat, species, etc.), cultural (global meeting junction between travelling sea traders), economical (trading hub port, exchange market, etc.), and political (geopolitics of outpost overseeing two meeting oceans).

The above oceanic verses among 42 oceanic verses briefly discussed here are just the examples of revelation that is relevant to Indonesia. The largest Muslim population on earth, more than 200 millions, residing in Indonesia maritime continent has been guided by their holy Qur'an to be successful in building the future of maritime civilization based on the Qur'an teachings. Unfortunately, these oceanic verses of the Qur'an are rarely known to, and less appreciated by Muslim, worse by Indonesian Muslims. Spreading these Oceanic Verses and marine knowledge as immediate action in *da'wah* across the board and multimedia, seems inevitable in *da'wah* program that must be taken by individual *dai's* as well as organizations. Real *da'wah* or *da'wah bilhal* such as establishing marine vocational schools, *pesantrens* (Islamic boarding schools), polytechnics, academy of higher learning within the auspices of Islamic *da'wah* organizations like *Muhammadiyah* and *Nahdhatul'Ulama*, is highly recommended.

CONCLUSION

The following are seven important points that lead us to answer research questions as we conclude our study here. *First*, the Qur'an specifically mentions about the ocean and or the seas, which has correlation to real data of ocean phenomena with the frequency of 42 verses of the Qur'an that mention about ocean and 13 verses indirectly mention oceans in suffixes or synonym *yammi(u)*. They cover a broad range of subjects from statement of the Greatness of

Allah, prophecies for the future and hereafter, to pragmatic application in food and sustainable energy sustenance. *Second*, comprehension of the oceanic verses in philosophical as well as practical domain for Indonesian in particular will bring prosperity in the future, as their context of those verses are relevant also to our modern-day civilization problems.

Third, this introductory philosophical study of the oceanic verses, with the philosophical elementary tools such as semantics and ontology is worth the building block for the foundation of epistemology and initial stepping stone to further study and building a new discipline of Islamic Marine Knowledge to be taught at matriculation or university foundation level particularly in Indonesia or even as early as secondary school level. *Fourth*, the oceanic verses were postulated as revelation suited as solution for modern civilization's biggest challenges. They encourage mankind to gain benefit from the subjugated ocean to live sustainably. As we understand the meaning, the existence and the categorization of the oceanic verses has revealed an opportunity for mankind to apply this divine guidance to a broad spectrum of life.

Fifth, Indonesia has been blessed with the combination of the Qur'an that provides plenty of oceanic guidance and the great geographical position as the most strategic archipelago on earth. *Sixth*, cascading the oceanic verses into daily *da'wah* and weekly Friday sermon is a necessary means to reap the ontological benefits of the blessing of the Qur'an and being dwellers in the largest marine continent of Indonesia. *Seventh*, the real *da'wah* or *dakwah bilhal* such as establishing marine vocational schools, *pesantren* (Islamic boarding school), polytechnics, academy of higher learning within the auspices of Islamic *dakwah* organizations like *Muhammadiyah* and *Nahdhatul 'Ulama*, are highly recommended.

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- h. Example:

Table 4. Number of Rice, Corn and Sweet potato Production

product	2010	2011	2012	2013
Rice	1.500 Ton	1.800 Ton	1.950 Ton	2.100 Ton
Corn	950 Ton	1.100 Ton	1.250 Ton	1.750 Ton
Sweet potato	350 Ton	460 Ton	575 Ton	780 Ton

Source: *Balai Pertanian Jateng, 2013.*

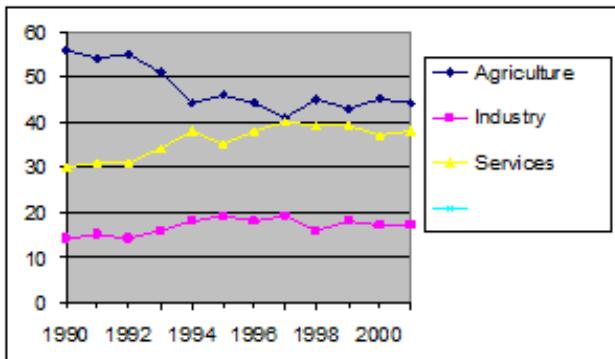
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- f. Picture, graph, figure, photo, and diagram should not be in colorful type, and in high resolution, minimum 300-dpi/1600 pixel (should be in white and black, or gray,).

Example:

Figure 1

Indonesian employment in agriculture compared to others sectors (% of the total employment)



Source: *World Development Indicator, 2005*

6. Research finding

This part consists of the research findings, including description of the collected data, analysis of the data, and interpretation of the data using the relevant theory

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Analisa uses the British Standard Harvard Style for referencing system.

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Analisa uses in note system (in-text citation) referring to the British Standard Harvard Style referencing system; format (last name of the author/s, year of publication: page number).

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Example:

Culture is not only associated with the description of certain label of the people or community, certain behaviour and definite characteristics of the people but also it includes norm and tradition (Afruch and Black, 2001: 7)

Afruch and Black (2001) explain that culture is not only associated with the description of certain label of the people or community, certain behaviour and definite characteristics of the people but also it includes norm and tradition.

- Citations; quotation from a book, or journal article

Quotations are the actual words of an

author and should be in speech marks. You should include a page number.

Example:

Tibi (2012: 15) argues that “Islamism is not about violence but as the order of the world.”

It has been suggested that “Islamism is not about violence but as the order of the world” (Tibi, 2012: 15)

- Citations - Paraphrasing a book or journal article

Paraphrasing is when we use someone else ideas/works and write them in our own words. This can be done two ways, either is correct.

Example:

Batley (2013) argues that some of the detainees in the bombing cases were members of JI.

It has been suggested that some of the detainees in the bombing cases were members of JI (Batley, 2013).

- Citing a source within a source (secondary citation)

Citing the source within a source, it should be mentioned both sources in the text. But, in the reference list, you should only mention the source you actually read.

Example:

Tibi (2012, cited in Benneth, 2014: 15) argues that Islamism is not about violence but as the order of the world.

It has been suggested that Islamism is not about violence but as the order of the world (Tibi, 2012 as cited in Benneth, 2014: 15).

- Citing several authors who have made similar points in different texts

In text citations with more than one source, use a semi colon to separate the authors.

Example:

Understanding the cultural differences is an important element for mediation process (John, 2006: 248-289; Kevin and George, 2006: 153-154; Kriesberg, 2001: 375; Alaeda, 2001: 7).

- Citations - Government bodies or organizations

If you reference an organization or government body such as WHO, the Departments for Education or Health, the first time you mention the organization give their name in full with the abbreviation in brackets, from then on you can abbreviate the name.

Example :

The World Health Organization (WHO) (1999) suggests that.....

WHO (1999) explains that

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Please do not mention the address of the url in the in-text citation.

Example:

Syrian uprising has been prolonged for almost six years and has caused thousands people death as well as millions people has forced to flee from their homeland to seek safety (Aljazeera, 2016).

Religion is an important aspect for the life of many people in the recent era. The believe

system of religion plays as a guidance for some people (David, 2015: 12-13)

b. Reference list

- Book

Last name of author/s, first name of the author/s year of publication. *Title of the book*. Place of publication: name of the publisher.

Example:

Aly, Anne. 2011. *Terrorism and global security, historical and contemporary perspectives*. South Yara Australia: Palgrave Macmillan.

Effendy, Bahtiar. 2003. *Islam and the state in Indonesia*. Singapore: Institute of Southeast Asian Studies.

- Chapter of the book

Last name of the author/s, first name of the author/s. "Title of the chapter". In title of the book. Editor name, place of publication: name of publisher.

Example:

Dolnik, Adam. 2007. "Suicide terrorism and Southeast Asia." In *A handbook of terrorism and insurgency in Southeast Asia*. Tan, Andrew.T.H (ed). Cheltenham, UK and Northamtom, USA: Edward Elgar.

- Journal article

Last name of the author/s, first name of the author/s. Year of publication. "Title of the article". *Name of the journal*. Volume. (Number): Page number.

Example:

Du Bois, Cora. 1961. "The Religion of Java by Clifford Geertz." *American Anthropologist, New Series*. 63. (3): 602-604

Sirry, Mun'im. 2013. "Fatwas and their

controversy: The case of the Council of Indonesian Ulama.” *Journal of Southeast Asian Studies*, 44(1): 100-117.

- News paper

Last name of the author/s, first name of the author/s. Year of publication. “Title of the article”. *Name of the newspaper*. Date of publication.

Example:

Eryanto, Hadi. 2010. “Menyiapkan Jihad di Aceh.” *Kompas*. 18 March 2010.

- Internet

Last name of the author/s, first name of the author/s. Year of publication. “Title of the article or writing”. Date of access. Web address

Example:

Suhendi, Adi. 2012. “Dana Osama bin Laden dipakai untuk bom Bali 1” (Osama bin Laden’s fund was used for Bali Bomb 1). Accessed August, 20, 2014 from: <http://nasional.kompas.com/read/2012/03/26/14001755/Dana.Osama.bin.L.aden.Dipakai.untuk.Bom.Bali.I>

- Internet

If there is no author in that page, write the name of the body who release the article in that website, year of release, date of accessed, address of the website

Example:

Aljazeera. 2017. The voices missing from Syria’s peace talks. Accessed 23 June 2017, from: <http://www.aljazeera.com/indepth/features/2017/03/syria-war-missing-voices-syria-peace-talks-170322073131728.html>

- Unpublished thesis/dissertation

Last name of the author/s, first name of the author/s. Year of publication. *Title*

of the thesis/dissertation. Name of the university.

Example:

Muhtada, D. 2005. *Zakat and Peasant Empowerment: Case Study on Zakat Organizations in Yogyakarta*. Yogyakarta: Unpublished Master thesis for graduate school of social work at State Islamic University Sunan Kalijaga.

- Article/paper presented at seminar/conference

Last name of the author/s, first name of the author/s. Year of publication. “Title of the paper.” Article presented at seminar/conference, host of the seminar, place of the seminar, date of the seminar.

Example:

Anwar, K. 2007. “Mengungkap Sisi Akidah dalam Naskah Syair Kiyamat.” Paper presented at a seminar on text of religions, hosted by Office of Religious Research and Development Ministry of Religious Affairs Republic Indonesia. Jakarta, 30 November 2007-03 December 2007.

8. Transliteration system

Transliteration Arab-Latin system refers to SKB Ministry of Religious Affairs and Ministry of Education and Culture Republic of Indonesia Number 158 year 1987 and 0543/b/u/1987



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